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The Bombay Guardian.

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WEEKLY REVIEW.

—ISLAMISM, we are told by several English contemporaries, does not gamble. If they were out here they would change their opinion. A correspondent writes to us, drawing our attention to the numerous groups of Mussulmans who are in the habit of gambling with ordinary playing cards in the open air in various parts of Bombay. He also tells of one of the gamblers' bankers at the rain gambling *inferno* at Pydhownie, being a specially "holy" Mahommedan who has been to Mecca.

—THE meeting addressed by Mr. Caine, M. P., in Benares last December, has had a remarkable result in limiting the consumption of drink in that city. Rev. Arthur Parker, the Benares correspondent of the Indian Temperance Association, says that there happened to be present at Mr. Caine's meeting a certain Mahant, who was deeply interested in all that took place, and was especially laid hold of by a Hindu phrase, used by Mr. Evans, meaning that the habitual drunkard should be punished by caste laws. This man is not only the head of a religious brotherhood, but has great influence over all classes and communities of Hindus, especially in the matter of caste laws and regulations. At the meeting, therefore, he conceived the idea of introducing a new law into each of the many castes in Benares, directly prohibiting liquor drinking. Consequently, a meeting of the Ahirs, or cow-keepers, which number in Benares about 20,000 or 30,000, was called. The Panchayet, or council, of five head men, was formed, and it was eventually decided to expel liquor-drinking from the caste. Other smaller castes have followed, and have all, one by one, formed their Panchayet and promulgated the new law. In this way between 40,000 and 50,000 of the hard-working inhabitants of Benares have become total abstainers. Mr. Parker continues, that one of the most gratifying testimonies they have yet received as to the success of the Mahant came from their opponents, the drink sellers—or Kulwars, as they are called. The caste of the Ahirs has always been famed for drinking, and their loss was quickly felt at the toddy shops, so much so that seven of the Kulwars felt it necessary, owing to the decline in their business, to petition the magistrate for a reduction in the price of their licence.

—"OUR friends in India," remarks Mr. W. S. Caine's paper, the *Abkari*, "will be glad to know that Temperance Societies throughout the United Kingdom are taking up their cause vigorously, and passing resolutions on the subject. This week, the half-yearly conference of the National Temperance Federation, representing 40 National Societies, with a membership roll of over two millions of persons, passed a warm resolution of sympathy with the work of the Anglo-Indian Temperance Association, condemning in strong language the Abkari policy of the Indian Government. Christian Churches and Young Men's Christian Associations are also moving in the matter, and we give as an illustration a resolution passed at a recent meeting of the Southwark Young Men's Christian Association:—"That this meeting of the Southwark Y.M.C.A., desires to express warm sympathy with the temperance reformers of India in their efforts to abate the terrible social evils inflicted on their country by the bad excise adminstration of the Government, and trusts they will continue those efforts, until the liquor trade is finally suppressed."

—MR. CHARLES SPURGEON, one of the two sons of the famous pastor of the Metropolitan Tabernacle, London, has contributed an article on his father and his work to an American magazine, the *Homiletic Review*. His description of his father's personal habits, shows that the great preacher is a hardworking man. "On Saturday night, after six o'clock," writes his son, "he prepares his two sermons for the following Sunday; he has not, probably, decided on the subjects until that time. He never writes a sermon, but simply makes a few notes upon a sheet of note paper. On Monday he revises his Sunday morning sermon, which has been taken down in shorthand and transcribed. Tuesday and Wednesday he is generally away somewhere preaching, besides attending to his literary work in the day time. Thursday is service night, generally preceded by an inquirers' meeting, when he talks with those about to join the Church. Friday he attends the Pastor's College. Saturday morning he attends to correspondence, and in the afternoon has a reception for visitors. There are two Church services on Sunday, morning and evening, each of which is attended by 6,000 persons. My father believes in extemporaneous preaching; his expression is that preachers should prepare themselves as much as possible, then lay aside the writing, and speak straight out. He does not believe in reading sermons, but in natural talking. He thinks that young preachers can cultivate this gift. Many of them, probably, have the gift and it is lying dormant; it might become almost extinct, whereas if they cultivate it, it grows stronger. It has been asked why my father does not visit the United States. It is simply because he feels he cannot leave the work he has on hand. Whenever he goes anywhere, it is simply for the purpose of absolute rest and quiet."

—THE Natives of Poona have recorded their approval of Lord Reay's action in the Crawford case at a large public meeting at which over two thousand were present. Three resolutions were before the meeting and were carried:—

First: "That this meeting do place on record on behalf of the native public their emphatic approbation and grateful appreciation of the courageous efforts made by the present Government of Bombay and its officers, amidst unusual difficulties and discouragements, to probe to the bottom and to eradicate the widespread corruption which is traceable directly to the evil genius of a single English officer, who enjoyed the full confidence of Government, and which had prevailed over two-thirds of the presidency, but remained unheeded for many years."

Second: "That this meeting wishes to record an expression of opinion that unless the indemnity solemnly guaranteed to the witnesses who gave evidence before the enquiry is strictly respected and fulfilled in its integrity without distinction, the result will be that the public faith and plighted word of the British Government will be destroyed, and the experiences in this case will hereafter render absolutely impossible to bring to light any delinquencies and misconduct of European public functionaries—an evil fraught with danger to the future good government of India, compared with which any temporary inconvenience or difficulties caused by factious opposition, the policy of faithful adherence to solemn promises must undoubtedly count as a lesser evil. That in a country like India the possible advantages of meting out technical justice in deference to abstract principles will be dearly purchased at the sacrifice of the reliance of the people on the good faith and sanctity of the Government promises by whomsoever given."

Third: "That this meeting wishes to place on record its strong protest against the persistent and factious misrepresentations and perversions of facts of interested writers, whereby public opinion in England is being misled, and that the native public of India grieve to find some honourable members of Parliament, to whom India cannot be too grateful for their honest and disinterested efforts to see justice done to this country, allowing themselves to be influenced by such one-sided and incorrect representations."

—THE *Makhzan-i-Masihi* says "An Act is about to be adopted by the Government of India which will lead to the segregation of all lepers in Asylums, to be maintained at the expense of Government. It is also proposed to separate husbands and wives, each sex living separately. It seems cruel, as well as unnecessary, to separate old couples who have lived together nearly all their lives. In the Allahabad Leper Asylum is an old man of 80, whose wife is 70 years of age. The wife is not a leper. She ministers faithfully to the wants of her husband. There ought to be a clause in the Act, granting permission to such old couples to live together."

—THE account given at the Wesleyan Conference by Mr. Percy W. Bunting, editor of the *Contemporary*, of the work done week by week in the St. James' Hall, London, was listened to with the greatest interest. He described the services there as placing a great net in the principal thoroughfare of London. All sorts and conditions of men came into it. His duty was to endeavour to lead the men—mostly young men—who came into the inquiry-room at the close of the evening service to Christ. He spoke with the strongest ap-

preciation of the morning service conducted by Mr. Mark Guy Pearse ; of the value of Dr. Lunn's influence as a class-leader ; and of the evening services in Mr. Hughes' charge. The preaching of Mr. Hughes he termed *straight*. It went directly to the will more than to any other faculty. Many young men who had had a previous religious training, but had gone astray, came to the evening services. As a rule they came three times before venturing to come forward to seek spiritual direction. The first sermon moved them, and the second, but the third impelled them to decision.

—Canon Fleming, writing upon simplicity in speaking says, "Some of the sublimest truths uttered by Him 'who spake as never man spake,' were in words of one syllable—'I am the way, the truth, and the life.' 'I am the light of the world.' 'I am the bread of life.'" The Canon says that he first had his attention drawn to this fact by Mrs Sewell, the well-known Christian ballad-writer, whose "Our Father's Care" has reached a circulation of 776,000, and her "Mother's Last Words," the enormous issue of 1,088,000. This lady said that her practice in composing was to write first as it came to her mind. "I then put the manuscript away for two or three days, and go over it carefully, cutting out all words that seem to me at all difficult, and I put it away. Then I take it out again, and try to substitute words of two syllables for words of three; and afterwards, words of one syllable, if possible, for words of two." Canon Fleming says that he has many a time recommended this system to students for the ministry. It is a mark of want of thought or want of wisdom, to suppose that long and difficult words increase either the usefulness or the influence of the writer or speaker.

—The editor of the Bombay *Catholic Examiner* looks with prophetic eye down the vista of the ages of the future and tells his readers that "when London lies a heap of ruins, Rome will still be the see of the successors of S. Peter." The editor of the B. C. E. is wrong. When that time comes Christ, and not the pope, will be the reigning potentate.

—Mr. H. L. Hastings, the fearless editor of the Boston *Christian*, keeps up a continual cannonade against the encroachments of Romanism in America. By the constant stream of immigrants from Romish countries, notably from Ireland, the adherents of the pope are getting a majority in many of the large cities and towns, both North and South. Any one who has read Father Chiniquy's book, "Fifty years in the Church of Rome," knows that this has been the secret policy of the Romish party for many years. The bishops in 1855 strongly opposed Chiniquy's plan of Roman Catholic settlements in the then newly opened up Western States. Their object has all along been the conquest of the larger towns, in order more speedily to get possession of commanding political power. By a careful analysis of the last census of the State of Massachussetts, Mr. Hastings proves that most of the crime and pauperism and insanity of the State, is due to this Roman Catholic foreign element. He says :—

The whole matter may thus be briefly stated : Foreign Roman Catholic rumsellers make foreign paupers, criminals, lunatics and vagrants. Foreign voters, controlled by foreign priests and foreign saloon keepers, and misled by newspapers and telegraphic reports, edited, controlled and manipulated by the same parties and in their interest, foster the rum business, elect foreign-born officials, trade with corrupt politicians, license Irish Catholic rumsellers, control the politics of the country, fill the land with drunkenness, violence, vice, misrule and crime ; and now propose to assail the common schools, and train up their own children under the exclusive control of teachers and leaders whose methods of instruction and training have already been so fruitful in crime and drunkenness and pauperism.

Is it not time for a change? Keep whiskey away from the Irishman, and he is as gentle as a lamb; and we need ask for no more kind-hearted and peaceable people than the Irish people if they are not excited and misled by evil men. And if the priests would fight the rum shops instead of the public schools, and teach their people righteousness and temperance instead of meddling with their politics and trading their votes to rumselling politicians and political renegades, we should soon see a different state of things. And if the poor Irishmen, instead of being wheedled by rumsellers and bulldozed by politician-priests, had a chance to think and vote for themselves, the aspect of affairs would soon be changed.

In the matter of its foreign element, the great Republic of the West is face to face with a serious problem. Roman Catholicism is bad both personally and nationally, because it makes the individual conscience not responsible to God alone, with His unvarying standard, but to the shifting will of an ecclesiastic.

—"By their fruits ye shall know them." The "blessings" of Roman Catholic rule are well illustrated in the case of Ecuador in South America. Wm. Eleroy Curtis, United States Commissioner to the Capitals of Spanish America, has written a book on these cities, which was published last year in New York. He says that ten per cent. of the population of Ecuador are priests and nuns. There are 272 feast or fast days in the year. The priests control the Government in all its branches, dictate its laws, and govern their enforcement, and rule the country as absolutely as if the pope were its king. The people know nothing but what the priests tell them ; they have no amusements but cock-fights and bull-fights; no literature; no mail-routes, except from Guayaquil to the capital (Quito), and nothing is common among the masses, that was not in use by them two hundred years ago. There are no roads and no railroads. A line was attempted to be laid by some ambitious English capitalists. A track seventeen miles long was built, which represents the railway system of Ecuador in all the geographies, gazetteers and books of statistics ; but no wheels ever passed over this track, and the tropical vegetation has grown so luxuriantly about the place where it lies that it would now be difficult to find it. In 1885 a telegraph line was built connecting Guayaquil with Quito, the highest city in the world ; but there is only one wire, and that is practically useless, as not more than seven days out of a month can a message be sent over it. The people chop down the poles for fire wood, and cut out pieces of the wire to repair broken harness whenever they feel so disposed. Then it often takes a week for the line man to find the break and another week to repair it. The priests charge such enormous fees for marriages that the poorer people cannot afford to get the ceremony performed. As a result 75 per cent. of the children are born illegitimate.

—"We are having no small stir in Calcutta just now," writes the *Indian Methodist Times*, "in connection with the vagaries of the Extreme High Church party. The representatives of this school have spent much time and energy in denunciation of 'Protestantism,' and have very emphatically, and much to the relief of sober-minded men, disclaimed for themselves all right to the Protestant name. 'We are not Protestants,' so they vociferously cry; perhaps also somewhat superfluously, for nobody with his eyes open would suppose that they were. They are not Romanists either, they prefer to be known as 'Anglo-Catholics' ; nevertheless they play at Popery, while Rome laughs in her sleeve. We attended the celebration of the feast of *Corpus Christi* a few weeks ago, at an English Church. We had gorgeous vestments, youthful acolytes, chanting processions, malodorous incense, eighteen candles to give light at eight in the morning, the tinkling of bells, and the elevation of the host ; together with an extraordinary and most exhausting series of gymnastic performances, which might have excited unbounded admiration upon a public stage, but which did seem just a little out of place in a Christian sanctuary. We were treated on that occasion to some peculiar presentations of Scriptural truth, and to some perfervid denunciations of the 'Protestant' party within the bosom of the Anglican Church ; while the men of the 16th century, whom we call reformers, and for whom we had aforetime had some admiration, came in for unqualified abuse. For the deliverance of such anti-Evangelical harangues, and for the successful conduct of such Romish mummeries, does a Protestant Government handsomely reward its anti-Protestant priests. The rapid growth of this Anglican movement is a very serious evil, a matter for the gravest concern. But we are not yet in despair ; our opponents themselves become our unwilling helpers, for the unblushing declarations of such priests as we have in this city go some way to defeat their own purposes by exciting the disgust of right-thinking men."

—The suggestion of the Rev. John Forgan that an Alliance for the better observance of the Sabbath should be formed, is a good one. While ecclesiastical bodies allow work upon the erection of their buildings to go on upon the Lord's Day ; while the head of a missionary "Divinity School" publicly advocates lawn tennis playing on Sabbath afternoons, and not a few military chaplains carry his advice into practice ; while ministers of English congregations encourage the members of their churches to travel in hired conveyances on the Lord's Day ; and themselves set the example, showing idolators how lightly Christian teachers can treat the Ten Commandments, there is an urgent need for an emphatic testimony for keeping holy the Sabbath day. The suggested Alliance, to be of value, must not be a fashionable affair, with a Viceroy or a Lieutenant-Governor as its patron, but rather a Voice crying in the Wilderness, "Prepare ye the way of the Lord ; make His paths straight."

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A BIRTHDAY ANNIVERSARY AT BOMBAY.

Of all the earnest Christian workers in Bombay few are better known or more widely beloved than Mrs. Briggs, affectionately known in Methodist circles as Sister Briggs, of the Temperance Hall, Colaba. Having spent her whole life in India, up to the present, her name is well known in other stations, as a cheery, helpful soul whose presence is a blessing to any circle in which she moves. Her home-like Temperance Hotel at Colaba has been a boon to many missionaries passing through Bombay to and from England and America; all her visitors find home comforts and an earnest Christian atmosphere.

The anniversary of her birthday, which falls on the same day as that of John Wesley, on Saturday last, was made the occasion for a social gathering to celebrate the double event, and to praise God together for His goodness to His servant through all the years that He has spared her to work for Him. Quite a number of friends, chiefly Methodists, gathered in her spacious dining room. The early part of the evening was spent in pleasant social conversation over cups of tea and coffee. Several hymns were joined in, and a few solos given. Then the Rev. E. F. Frease, of Baroda, read the 103rd Psalm, and General Campbell led in prayer, particularly praising God for His goodness to our sister, and for all that He had wrought through her. After this the meeting was thrown open for any to speak either in connection with Mrs. Briggs and her work, or a few words of testimony to the goodness of the Lord to themselves. The Rev. J. E. Robinson, who was the first speaker, said he must be allowed a few words. If he should say all he felt it might not be pleasing to Sister Briggs to hear. He remembered his first acquaintance with her some fifteen years ago, in the earlier years of his ministry. How the prospects of his struggling church brightened, and the Sunday school and the work generally looked up, when she came among them.

Mrs. Briggs followed with a few earnest words of thankfulness to the Lord for His goodness to her all her life since she was converted at about twelve years of age, and especially since she gave herself up to Him completely for His work.

Several friends then spoke. Mr. M. T. Carroll mentioned Mrs. Briggs' great love for children, and said that this was one trait in her character which had especially drawn him towards her. He struck the keynote of the meeting when he said, "I'm not flattering Sister Briggs by talking in this way; I am glorifying Christ." Though there were many words of congratulation and appreciation of the beloved hostess, the praise of her Saviour and theirs was the chief theme in every mouth.

One speaker said that the influence of every true child of God is wider than they know, and he believed this was so in the case of our sister. Another corroborated this by saying that he had first heard of her on his way out to India from a wild, godless young fellow whose acquaintance with her seemed to be the only good influence in his life.

The gathering closed with prayer and thanksgiving, and the guests separated with many loving words and good wishes, feeling that the evening had been in every respect a successful and profitable one.

Our Church of England contemporary, the *Rock*, relates that Bishop Hughes once met a little shepherd boy, and asked him what he was doing. "Moinding swine." "Ah, and how much do you get?" "Two shillin' a week," replied the boy. "I am also a shepherd, but I get more than that," continued the Bishop pleasantly. "I 'spects you get more swine than I do to look arter," artlessly replied the boy.

NATIONAL CONVENTION OF SUNDAY SCHOOL TEACHERS.

The Annual Convention of the Sunday School Union for India will meet in Calcutta on Dec. 18th, 19th, and 20th. Rev. W. Carey, Hon. Secretary, writes—"We can accommodate hundreds of guests. And we invite them. Any S.S. worker in any part of India will be a welcome guest and have free quarters assigned to him. That railway rates, etc., may be reduced, intending visitors should send in their names as early as possible to me. A party should come from every town along the great railway routes; and every Missionary in Bengal we hope will try to be present."

BENGAL SUNDAY SCHOOL UNION.

The Third Quarterly Social Meeting of the Bengal Sunday School Union will be held on 16th September, in the Union Chapel Hall, Calcutta, on the invitation of the London Mission. Rev. W. H. Hart, Rev. H. C. Stuntz, Rev. A. H. Bowman (Old M. C.), and Rev. T. C. Chatterjea (L.M.S.) will address the meeting.

A TREMENDOUS BARGAIN—APPLY SOON.

A writer in the *Christian Commonwealth* calls attention to the strange advertisements that sometimes appear in newspapers. He says—"They are full of irresistible fun. Here is one, which is simply delicious:—'Cultured, earnest, godly young man desires a pastorate. Vivid preacher, musical voice, brilliant organiser. Tall and of good appearance. Blameless life. Very highest references. Beloved by all. Salary £120.' Here is a prize going cheap! The very fact that this young man values himself as low as £120 shows that in addition to all his other good points, he possesses that rare and beautiful virtue of modesty. But 'blameless life' and 'beloved by all' read more like an inscription on a tombstone than a newspaper advertisement."

WAIT!

I saw the proprietor of a large garden stand at his fence and call over a poor neighbour.

"Would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then, bring your basket."

The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile quiet and hopeful. At length he reappeared with a well-replenished basket, saying, "I have made you wait a good while; but, you know, the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all, "What shall I give thee? What shall I do for thee? Ask and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! How long!" At last He comes to me—how richly laden! And kindly chides my impatience, saying, "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold! Fruits more rich than I had asked for; and I pour out my heart's thanks to my generous Benefactor, and grieve that I distrusted Him; and I carry away my burden with joy, and find that the longer He makes me wait, the more He gives.—*Home Circle.*

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—The *Punjab Mission News*, which, we regret to find, has been delayed in publication through the illness of its editor, informs us that the Rev. H. E. and Mrs. Perkins of the C. M. S., are expected to return to India in the cold weather, leaving Marseilles by the *Rufford Hall* on the 7th November. The following lady-missionaries are expected with them. Miss Wauton, Miss Jackson, to establish a Zenana Normal School, Amritsar; Miss Cooper (*Honorary*), Miss Edgeley (*Honorary*), to the Alexandra School Amritsar; Miss Hetherington (*Medical*) Jandiala; Miss Robertson, Peshawar; Miss West, Jullunder, Miss Clark, Karrachi; Miss Worshold, Village Mission, Bairwal; Miss Jones (*Honorary*), Village Mission.

—We are informed that Mr. and Mrs. A. W. Prautch, of the M. E. Mission, left America on their way back to India on August 7th.

—Among the passengers by the P. and O. steamer *Thames*, on September 2nd were Miss McNeal, late editor of the *Palm Leaf*, well-known for her Temperance work in Bombay, and Dr. Alice Condict both of whom are returning to America.

—The Rev. R. Bateman of the C. M. S. has joined his wife in England. Mrs. Bateman has been seriously ill but is better. The Rev. A. W. Bailey late of Kotegarh will take charge of Mr. Bateman's important work in and around Narowal during his absence.

—The metrical version of the Psalms, translated into Hindustani by Rev. J. F. Ullmann, is now nearly ready for the press. Mr. Ullmann has given much time and thought to this work. It has been a labour of love. We know of no one, says *Makhzan-i-Masihi*, so well qualified to do it, and have no doubt it has been done well. It will take its place as one of the most valuable contributions to the Christian literature of India.

—Mr. W. B. Harrington who has been a means of blessing to numbers of soldiers in India in establishing the Prayer rooms in Cantonments throughout the country, has recently retired from Government service and now devotes his whole time and attention to work for the soldiers. He has started a Christian paper known as the *Prayer Room News* especially for circulation among them.

—The missionaries of the C. M. S. who are building a Church at Sultanwind say, in the *Punjab Mission News*: "We have had wonderful weather—hardly a drop of rain, and not the slightest damage to any thing. The heathen are very much astonished at the weather we have had, and the progress made. They say 'God is building this house. It will not rain till the roof is on and all is safe' and it seems to be quite a firm belief, so we have it said to us, 'O sir do hurry up your roof; let us help you.' A slight shower fell one day and the sky looked threatening, a zamindar standing by said, 'That is only to cool the air and make the work easy. It never will rain till your work is done but any how do get it done as soon as ever you can. We need rain.'"

—The editor of *Makhzan-i-Masihi* says: "We heard recently of a young enquirer, visiting a missionary for instruction, whose visits were reported to his friends by one of the Hindu servants of the missionary. We fear that many enquirers are deterred from visiting the missionary whose servants are Hindus and Mahomedans by the fear that his visits may be reported." The thought here brought forward is worthy of consideration. The enemy of souls is ever on the alert to throw stumbling blocks in the way of any who feel their need of a divine Saviour.

—The *Punjab Mission News* protests against the introduction of English words into Urdu sentences and says that Chinese pigeon English will soon be nowhere in comparison with the mixed language thus formed. The following sentences are given as specimens by our contemporary. *Garz ai bhaio spirituality ki*

standard high honi chahiye. It is necessary brethren that the standard of spirituality should be high. *Un addresson se jo meetingon men di gain, catechiston aur Bible womanon ko bahut faida hua.* The Catechists and Bible women profited much by the addresses given at the meetings. *Mere feelings nihayat hi hurt hue.* My feelings were greatly hurt.

—The Rev. C. A. Gray of Singapore has succumbed to an attack of typhoid fever after less than half a year's residence in the country.

—Bishop Wilson of the Methodist Episcopal Church, who visited India not long ago has narrowly escaped death from a railway accident. He was travelling northward to his home in Baltimore, when, in the middle of the night, at a speed of forty miles an hour, the train went over an embankment. Many lives were lost, and the other passengers in the Bishop's sleeping compartment were killed, but the Bishop himself was saved by being hurled into a pool of mud. His wrist was severely cut and gashed, and he was bruised all over. He lay helpless in heavy rain for two hours before he was found and rescued.

—Nearly six blocks of the city of Durango, Colorado, were recently burned to the ground. The Presbyterian Church of which Rev. G. W. Pollock, formerly a missionary at Futehgarh, is Pastor, was totally destroyed. The building was insured for about Rs. 12,000.

—Miss Isabella Leonard, the holiness evangelist, is back in America, having spent several weeks in London on her way. We hear of her now at the Acton Park Camp Meeting, Indiana.

—Staff-Captain Cox of the Salvation Army who was recently in India, is receiving blessing in her work in Newcastle. During one week twelve souls sought salvation.

—The Greenwich Young Men's Christian Association had recently an interesting valedictory meeting with one of their number—a young medical—who was starting for mission work in Africa. Some eighteen workers have now left for that country. It was suggested that some member should draw a large sized map of the district and have it hung up in the "rooms."

—Canon Saumarez Smith, Principal of St. Aidan's College, Birkenhead, has accepted the Bishopric of Sydney. He has the reputation of being wise and cautious, although not a specially individual or brilliant man. The strong preference which the Australian Churchmen have shown for an Evangelical is encouraging.

—Prof. Tholuck affirms that more Jews have been converted to Christ during the present century than during the whole of the Christian era previous. The estimate is, that within the century 100,000 Jewish souls have been brought to Christ.

—The report that Mrs. Herron, wife of one of the American missionaries, has been sentenced to death in Corea has been officially contradicted on the authority of the American Minister at Corea. This is news which will delight many who are watching affairs in Corea.

—We learn that Pastor Thomas Spurgeon who has recently resigned his charge at Auckland, New Zealand, does not design to give up the ministry, but will probably remain in the colonies, going round the country and helping the churches.

—The Primitive Methodist Missionaries in East Africa are suffering with their people in the famine that prevails in the country. One of them writes: "We are really in a painful condition, and what we shall do before it is possible to gather in another harvest I cannot say. The majority of the children are taking their food at the mission-house at my expense. I cannot tell how long I shall be able to bear the strain, but I am willing to share what I have, and then to share with the people whatever fate may follow." A relief fund has been started by friends in England.

—The *Christian* says: "Professor Th. Christlieb has, we rejoice to learn, recovered from his recent serious illness. Herr Eug. Stursberg, treasurer of the Johanneum Training College, writes to us: 'Our Saviour God has heard the cry of his people. The physicians stated that the case was hopeless, but the Lord has wrought this miracle to the glory of his name, and for the strengthening of our faith.' Dr. Christlieb's daughter, in a note to us, says: When all human skill failed to stop the painful bleeding from which my father suffered, and there was no hope of his life being prolonged, it pleased the gracious Saviour to interfere. On the prayer of a few friends, who were supported by a larger circle outside, the bleeding was suddenly arrested, to the utter astonishment of the physicians. Since then, after seventeen days' and nights' bleeding, his strength is gradually coming back, without any medicine. Let us continue to pray that the secret source of this bleeding, an inward swelling, may be also graciously removed by the finger of our mighty Saviour, and my father be enabled to leave for Switzerland in a few weeks. Many thanks to all kind English friends who helped us in wrestling for my dear father's life.' "

—The Rev. W. Milne of the Free Church, Calcutta, is likely soon to proceed home on furlough.

—That the Friends keep to the front on the Peace Question is proved by the fact that they were the only Church represented as such at the recent Congress in Paris. There were delegates present from England and America.

—The fiftieth anniversary of the Synod of the Union of Evangelical Churches was recently celebrated. Delegates attended from Holland, France, Germany, Switzerland, and England, but though there was diversity of nationality and language, there was grand unity of spirit and purpose. From all parts of Belgium witness was borne of the steady progress of Christian work. In many cases the churches have had a glorious history, and it was delightful to learn that, in the place of persecution and martyrdom, there is to-day a spiritual life and power which is exerting a widespread influence.

—The Salvation Army has 300 corps and 420 outposts in Australasia, with 807 salaried officers.

—As a confirmation of some of Bishop Thoburn's remarks at the Bombay Missionary Conference, we note the following from the Rev. M. F. Crewdson, of Kurreem Nuggur. "Three days ago we baptized twenty-four people in a hamlet named Kottagatta, twenty miles from Kurreem Nuggur. These people had been under instruction for the previous ten months, and a teacher had lived in their midst for three months past. Baptising the whole low caste population of this place is only a matter of time. They are all willing but not all ready; and as Kottagatta is in the centre of many villages, we believe the Christians gathered there are the centre of a great harvest.

—"We are pleased to hear," says the *Indian Methodist Times*, "that the Committee of the British and Foreign Bible Society in London have requested their Secretary, the Rev. J. Sharp, (formerly a C. M. S. Missionary in India) to visit India, Burma and China, during the coming cold season. We promise Mr. Sharp a hearty welcome if he is able to undertake the journey. He will find many in every part of this country ready to co-operate with him in strengthening and extending the operations of the Bible society."

—Mr. R. Stuart Clough, Organising Secretary of the Church Association, writes to the *Rock* that during the recent Archæological Congress at Norwich, several visitors refused to enter certain ritualistic churches, or, if they did, they openly expressed disapproval of the ornate trappings therein. Above the Communion Table in one church at Lincoln was a painted and gilded image of the Virgin and Child under a canopy, standing upon a bracket apparently, over a low reredos. Much indignation was naturally expressed that Romanisers should be allowed to deliberately defile our Protestant churches with graven images, so placed as manifestly to lure to idolatry, and the Church Association was warmly commended for its timely action in the St. Paul's reredos case.

General News.

—The *Behar Herald* reports a brave action on the part of Mr. Gayer, assistant district superintendent of police at Bankipore. When the river was at its greatest height a native was carried away by the stream. Mr. Gayer promptly sprang into the water and rescued him.

—A case is under police investigation in which a European resident of Bareilly is charged with having assaulted a native kabari. It appears the man came to the European's house with certain articles for sale, and there was some haggling over the price demanded, when the accused lifted a seer weight and flung it at the Native, striking him on the side, and breaking two of his ribs. The Native is now lying in the hospital in a precarious condition.

—Rev. Dr. Johnson of the M. E. Church at Lucknow has been unanimously elected a member of the Lucknow Municipal Committee to take the place of Mr. Langdon, transferred to Simla. Both Municipality and Dr. Johnson are to be congratulated, chiefly the Municipality.

—A process has been invented, says a contemporary, by means of which photographs can be printed off almost as fast as a newspaper, and without dependence on sun or light. Some of these prints are of exquisite quality, in tone and appearance much resembling platinotype. As it can be adapted to all forms of photography, it is probable enough that before long the best portraits, if ordered in quantities, will be extremely cheap.

—It is reported that coal has been discovered at Gundak, twelve miles north of Quetta, and that an 18-inch seam has already been worked.

—Tantia Bhil has made a full confession to the police authorities. He states that his wild life originated in a false charge of theft for which he was imprisoned. Being released and again finding employment he was a second time, as he says, unjustly accused, and started off into the jungles to escape arrest. At first he lived by petty thefts, but by degrees grew more reckless and his followers seem to have gone before him in crime. He says he has never killed any one with his own hands. Tantia was taken through the treachery of a friend, who had promised to endeavour to secure for him a free pardon. The wild robber seems of late to have grown weary of his manner of life and desired to leave it if he could secure pardon for past offences.

—A telegram to a contemporary says; "The Trade Accounts for 1888-89 show there was a good foreign demand for Indian flour, the price being higher than the two preceding years. About sixteen thousand tons on an average have been shipped during the last three years. These represent twenty thousand tons of wheat. The average exports of wheat during the same period has been 900,000 tons. Nearly all the flour is shipped from Bombay. In tea, the exports continue to rise, the United Kingdom taking increasing quantities, also Australia and United States. Russian oil is gaining ground rapidly in India. The exports of cotton yarns and piece-goods to China and Japan continue to increase. In silk the exports under "Chassam" is increasing. Raw silk shows a falling off. In wheat the United Kingdom has imported three million cwt., and France and Belgium between them three million cwt. more than the previous year. There is a great decline in Italy, nearly two million cwt. due to the recent abundant harvest in Russia, from which Italy usually draws her supplies. The enormous increase of exports from Sind is due to a good crop in the Punjab, and the Central Provinces has been keeping the lead as the largest exporter for the last two years."

—Travellers from Rawalpindi to Murree and back again have been put to considerable inconvenience lately by the flooded state of the Barracao river, through which they have had to wade or be carried by coolies.

—The "drop a penny in the slot" principle is to be utilised in America in giving the general

public the benefit of the telephone at street corners and railway stations.

—The Queen has been suffering very much from sciatica and rheumatism, causing her great pain, and preventing her from sleeping. She was better before the last mail left and the doctors hope that she may, with quiet and fine weather, be soon restored to her usual health; but the want of sleep tells on her greatly.

—The total number of paying admissions to the Paris Exhibition up to the 6th of August is 10,910,657. The receipts for ascending the Eiffel Tower from the 15th of May to the 30th of July amounted to 2,421,739fr., and those from the 31st of July to the 6th of August 293,915fr., making a total up to August 6th of 2,714,653fr.

—Captain Murrell of the steamship Missouri, whose recent humane conduct at sea has brought him into notoriety, was presented with a gold medal from the Norwegian Government, at Cardiff, on Friday.

—The Pilgrims' national monument at Plymouth, Massachusetts, commemorating the landing of the Pilgrim Fathers, which has been for thirty years in course of construction, has been dedicated with appropriate ceremonies. Mr. John D. Long, president of the Pilgrim Society, presided. The monument is a huge stone figure of Faith, with smaller groups surrounding it. On the pedestals are represented some historic scenes, including the departure of the Pilgrims and their landing on Plymouth Rock.

—A number of forged 1,000 franc Bank of France notes are said to be in circulation.

—Mr. Edison, the electrician, who is at present the lion of Paris, is only forty-two years old. He began life as a newsboy, and did not then know how to read.

—M. Camille Douls has met his death by assassination while on his way to Timbuctoo. In 1886, M. Douls was taken prisoner by the tribes on the Atlantic coast of Southern Morocco. He passed himself off as a Moslem. He was dressed as such, and could recite all the prayers and go through all the posturings. But this did not satisfy the natives, and further tests proved him to be a "Christian." He had many adventures, and made important discoveries, an account of which appeared in the English papers about eighteen years ago. In London M. Douls became intimate with the late Mr. Montague Kerr, teaching him all the Moslem prayers and postures, and both together took every possible precaution that they should not be detected as Europeans. Mr. Montague Kerr's fate is known, and now Douls has perished in spite of all his precautions.

—The eighth International Orientalist Congress will be opened on September 1st at Stockholm, says the *Presbyterian Messenger*, and promises to be a really important gathering. The King of Sweden will act as honorary president. The mornings will be employed in hard work, while the afternoons and evenings will be devoted to amusement. Members are expected not only from every country in Europe, but also from India, Persia, and even from still greater distances. An interesting feature of the congress is that it will travel right through Sweden. The first trip is to Upsala, where there are to be a number of festivities, and from there it will go to Christiania, through the finest part of Norway, and thence down to the Trollhattan Falls, where the Congress will disperse. Ladies are specially invited. Travelling will be absolutely free everywhere in Sweden, but members must find their way to Stockholm and from Gothenburg at their own expense. The foreign members' subscription will be 20 francs.

—Mr. Walker, the senior wrangler, is said to be contemplating missionary work. Mr. Walker is a Wesleyan. The second wrangler Mr. Dyson is a Baptist, and the two sixth wranglers (Messrs. Locke and Ramsay) are also Nonconformists—an unprecedented state of things it is said, in the annals of the Cambridge university.

—A jury in New York State has awarded an only child a verdict of £800 against a Hudson River steam-boat company, under the Civil Damage Act, for the death of her father, a deck hand, who became inebriated at the steamboat bar and fell off into the river and was drowned. The court has refused to set the verdict aside, and steamboats in the State are warned that they keep open bars at their peril.

—A movement is now on foot by the authorities of the G. I. P. Railway Company to light the Victoria Terminus with electricity. We understand that the electric light is proposed to take the place of gas at the Terminus sheds and platform, immediately facing the booking hall and waiting rooms; and, if possible, the handsome booking hall will also lend itself to this change. Provision has been made for five lamps in each shed, three for the carriage porch and three for the platform near the booking hall. This number has been considered ample. The machinery is estimated to cost about Rs. 2,000.

—News is telegraphed to a contemporary of the floods at Berhampore. The Bhagirathi had risen 30 feet 8 inches. Mr. Retchie, the District Magistrate, and the executive are doing their best to protect the Laltakurie embankment, which, if breached, will cause general ruin. A canoe in which Mr. Retchie was going his rounds got swamped by the rush of water and he was nearly drowned, but was saved by a native, who threw a rope and hauled him ashore. Several bridges have been destroyed, and the loss of property and cattle is great. In one place thirty villages have been swept away; five thousand homeless persons have taken shelter in the Nawab's buildings, besides those housed by other members of the Naziru family. A continuous stream of people is pouring into the town. Berhampore is said to be under 20 feet of water. Telegrams have been sent to adjoining districts warning the inhabitants to look out for the flood and adopt precautionary measures.

—Des Moines, Sioux City, Cedar Rapids, and Topeka, U.S.A., have prospered greatly since they adopted prohibition.

—The P. & O. S. N. Company's s.s. *Peshawar*, with the outward English mails of the 23rd ultimo, left Aden for Bombay at 11 o'clock on Tuesday morning.

—The rate of exchange this day is 1s. 4½.

Telegraphic News.

London, August 29th : Several thousand tailors employed under the sweating system have to-day struck work.

Paris, 30th : A Manifesto has been issued by the Count de Paris to the electors, in which he says it is necessary to snatch the power from the oppressive faction, and urges the union of the Conservatives, especially the Monarchists, and not to treat those fighting the Government as enemies.—The coronation of Menelek as Emperor of Abyssinia takes place at the end of September.

London, 30th ; Parliament was prorogued to-day. The Queen's speech from the throne, which was read by the Lord Chancellor, says:—My relations with all Foreign Powers are most cordial, and nothing has happened to diminish my confident expectation of an unbroken European peace. The only exception to the tranquil course of events has been the partial renewal of the attempts by the followers of the Mahdi to invade the southern frontier of Egypt. The Speech then mentions the Samoan Convention and the proposed Conference of the Powers at Brussels to consider the Slave Trade and deliberate upon the measures necessary to arrest and mitigate the evils arising from it. The Speech then says that an agreement has been arrived at with France regarding the boundaries of the respective possessions of the two countries on the West Coast of Africa. Her Majesty says that it has afforded her much pleasure to accept the offers of several of the Native Princes and Chiefs of India to share in the defence of her Indian Empire. Mention is then made of the chief measures of the Session, and her Majesty says that the extension of railways in Ireland confirms the increasing agricultural and commercial wellbeing which has accompanied the gradual suppression of disorder in that quarter. In conclusion, her Majesty is thankful to recognise that signs of growing prosperity are everywhere discernible.—Advices just to hand from Japan by wire state that most disastrous typhoons and floods have taken place at Wakayama, in the province of Niphon, in which ten thousand lives have been lost and twenty thousand people rendered homeless.—The accounts of the English grain crops are now favourable owing to the finer weather which has lately set in.—The Dock directors have issued a manifesto, in which they state that they are willing to pay the labourers at the rate of six pence an hour overtime for ordinary labour, and to replace the contract system by piece-work, paying six pence an hour, and overtime at eight pence the hour. The leaders of the strike declare that they will never accept these terms.—Ths carmen of the railway depots at King's Cross and St Pancras who struck will resume work to-day, having come to an arrangement with their employers.—A Manifesto has been issued by the Dock Labourers Committee, in which an appeal is made to the workmen of all trades in London to strike on Monday next, unless the demands of the labourers are granted by noon on Saturday.

31st : Cardinal Manning is pleading with the directors of the Gas Company to concede the demand of the stokers. No decision has been arrived at Great alarm has been caused, as it is feared that in case the gas stokers continue out, the darkness of the streets and the neglect of the retorts will result in incalculable danger to life and property.

Allahabad, September 1st : Tantia the dacoit will be put on his trial at Jubbulpore on the 13th instant.

London, 1st : The Dock Directors have rejected the proposals of the wharfingers which the strikers had accepted, but have offered to consider the grievances of the Dock labourers. The Trades Unions have refused to join the strike. The committees of the strikers have withdrawn their Manifesto, in which they appealed to the workmen of all trades to strike, and have now appealed to the Trades Unions for financial aid.

2nd : The meeting of strikers which took place in Hyde Park yesterday passed off in an orderly manner. It is estimated that one hundred and fifty thousand were present. The speakers who addressed the meeting declared that the strike would be continued until the demands of the men were granted. A large collection was made on the spot in aid of those on strike. —It is stated that General Boulanger will return to Paris the week before the Elections to answer the charges brought against him. The Dock Directors have urged that the police be utilised to prevent intimidation and the use of threats, meantime they will consider the terms proposed by the shippers.—The Trades Congress has called upon all workmen of the Kingdom to render financial support to the men on strike.

St. Petersburg, 2nd : The special train conveying H. M. the Shah was derailed yesterday at Bar, in the Podolia district. No one was injured, and the Shah was subsequently conveyed safely to Elisabethgrad.

3rd : Several Nihilist printing presses were seized yesterday at Kharkoff, where numerous arrests were also effected.

London, 3rd : The shipowners have demanded of the Dock Commiteee the right to employ their own labourers. If conceded, they will arrange with the dock labourers. The wharfingers have unanimously resolved that the terms offered by the dock companies to the labourers are fair, and they advise those on strike to return to work. The Dock Committee have resolved to cease negotiating with Messrs Burns and Tillett owing to the threats they hold out unless their terms are accepted.—The Tailors' Committee have decided in favour of a general strike. The Chicago Trades Assembly have passed a resolution of sympathy with the dock labourers on strike in England. The Dock Directors have refused to accede to the shipowners' demand that they should employ their own labourers, but have agreed to consider what arrangement is possible. Mr. Burns, the Socialist leader, has declared that he will go to Southampton and organise a strike there among the dock labourers if the owners send their ships there to unload and load. The dock labourers' strike has extended to Liverpool, where three hundred of them have forcibly prevented the unloading of two steamers.

Liverpool, 3rd : The grain carriers here have gone on strike.

London, 4th : It is expected that the Committee of the Strikers will issue a Manifesto stating the terms upon which the men will be permitted to resume work. The Dock labourers' strike in Liverpool has ended, the owners having yielded to the demands of the men.

London, 5th : Mr. Lafone, the head of one of the leading firms of wharfingers, has conceded the demands of the dock labourers. The Strike Committee have authorised the men, with the exception of the lightermen, to resume work to-day, wherever these terms are offered.

"ALL THAT WERE INCENSED," &c.

Mr. Petter who has lately been preaching at Shanghai with great power, reports the Shanghai *Messenger*, said—I never knew the meaning of this verse till one day I was crossing the Atlantic Ocean and my cabin was shared by a passenger who was a Darwinian. When he saw that I was a Christian, he kept clear of me for sometime, till one day he seemed inclined to have a conversation; and he came up to me and said:

"I see you are a religious man. You know, I am a Darwinian—an advanced Darwinian."

"What will Darwinism do for your sins?" I replied.

"What do you mean?"

"Why, every sin you have committed has left a black stain on your conscience—what will Darwinism do for that? I can tell you what GOD will do."

"What?" he said.

"He will cleanse it all away and give you boldness to stand before Him and before man with a clear conscience."

"How?"

"By the precious blood of CHRIST."

He immediately broke out into a storm of invective and called GOD names that I could not repeat. It so happened that on that day my reading was in this forty-fifth chapter of Isaiah, and when I came to this verse: "All they that were incensed against Him shall be ashamed," it had a flood of light thrown upon it that it never had before, and when the captain gave me the opportunity of preaching on board the following Sunday, I spoke on this verse.

LOVE THAT DOES NOT DIE.

A touching story comes from Philadelphia. A man and his wife named Pritchard, died in New York of the cholera in 1838. They left two boys, twins, aged twelve, and a little daughter named Ellen. Ellen was taken by an uncle to the then wilderness of the West, and the boys were left to make their own way in the world. One of them died. The other, Richard, struggled along manfully for a livelihood. But he was beset by a terrible longing for the little sister, who was the only living creature of his kin in the world. From the day she left him she had absolutely vanished out of his life.

The first money he saved he spent in sending an advertisement to some Western papers. But there was no result. Richard grew up. He prospered in business, married and became the father of a family, but in all the forty years he never forgot "little Ellen," or discontinued his search for her. Twice a year his advertisements were sent to the West, first to one section and then to another, in spite of the arguments and ridicule of his friends.

In May 1888, an old farmer in Ohio happened to see the advertisment on a torn scrap of paper, and thought he recognized the name of the uncle. The kind old man made a journey of forty miles to search into the matter, and finally found Ellen, the mother of grown sons and daughters. The brother and sister, who had parted children, met after forty years, and half the country came to share their happiness.

A story still more touching of the endurance of human love is that of a mother in a West Virginia village whose son went out one evening thirty years ago, asking her to have supper ready for him when he should come back. Whether he was murdered or ran away to sea, nobody knows. He has never returned. His mother, now feeble and white-haired, makes ready for him every night, places his chair by the table and waits. "He will come some day," she says, "and then he will see that I have never forgotten him." One cannot but hope that the loving patience of the waiting heart may yet be rewarded. Thus the Saviour waits to receive the returning prodigal. "Him that cometh unto Me, I will in no wise cast out." If *you* have not returned, keep Him waiting no longer.

"IT ALL DEPENDS ON THE LEVEL."

BY ALICE JANE MUIRHEAD.

One lovely autumn afternoon we were walking beside a river in Wales whose wooded banks rose so steeply on either side that here and there the winding water-course was like a hill-encircled lake. Presently we heard the sound of a rushing stream and a bend in our path brought us in sight of an enormous and rapidly revolving water-wheel, planted by the river-bank, and connected with a saw-mill close by.

"I should not have thought," said I to my companion, "that this slow-paced river could turn a great mill-wheel with such force."

"Ah, but you see the water from the river higher up is diverted into that tank among the trees above the wheel, and then is poured down upon it by a conducting trough; and a very small stream flowing from above will do much more work than a whole river current below; it all depends on the level."

We wandered on, enjoying the beauty of the sunset.

"How strange it is," I observed, "to see those clouds apparently quite close together, yet one all grey, the other like burnished gold."

"Yes: you see one is floating high enough to catch the rays of the setting sun, and the other is just below their reach: it all depends on the level."

And I thought, are there not here two chapters of one parable; two picture-lessons for every child of GOD who would live a life of Christian power and brightness, worthy of his high calling?

The promise runs: "I will set him on high;" "thou shalt be above only, thou shalt not be beneath;" and surely two most blessed effects of such uplifting were illustrated to us during that evening walk. Just as the little stream poured from a higher level, propelled the mill-wheel with far greater power than would have been exercised by the whole river current striking it from beneath, so do we often see how some servant of GOD, little endowed with human talent or earthly advantages, but living on the heavenly height of child-like trust in Him, will put forth a spiritual influence far more stirring than can result from the greatest effort and activity of those who stand at a lower level, and are less fully yielded to GOD.

And not by consciously exerted influence only, but by his bright shining before men, his manifest joy in GOD, the Christian is called to witness for Him. His "righteousness is to go forth as brightness, his salvation as a lamp that burneth." GOD "hath shined in our hearts to give" (by our means) "the light of the knowledge of the glory of GOD in the face of JESUS CHRIST."

How then shall the believer shine stedfastly in this dark world, where fall on him, as on others, heavy shadows of earthly sorrow, and many a night of weeping? Even as the cloud we watched that autumn day was bright, floating high in the sun-light: "It all depends on the level."

"Let us lift up our heart unto GOD in the heavens," cries the prophet Jeremiah in the day of Judah's direst woe. "Thou hast lifted me up above those that rise against me," sings the psalmist. This is the victory of faith. "I will set him on high," is the sure promise of our GOD, "because he hath known My name."

That slender stream turning the great mill-wheel, and the cloud in its sun-caught radiance brought home to me the all-importance of maintaining, under whatever pressure of Christian service, a realized union with our LORD, a conscious dependence on His SPIRIT, through which channel alone life and efficacy can attend our labours. Was it not "*that they should be with Him*, and that He might send them forth to preach," that He set apart the twelve?

Surely comfort and courage are found in such truths as these, when our hearts are like to sink in view of our responsibility as witnesses for GOD, and our utter weakness. All power is given unto JESUS our LORD: ours it is "in heart and mind to ascend whither He has gone before, and with Him continually to dwell:" for hath not HE who hath quickened us together with CHRIST, "raised us up with Him, and made us to sit with Him in heavenly places in CHRIST JESUS?"

MAN'S EXTREMITY IS GOD'S OPPORTUNITY.

Everybody knows that some parts of Holland keep out the waters of the ocean only by dykes or walls of stout masonry. The Dutch engineer having these dykes in charge was soon to be married to a maiden living in one of the villages, the existence of which depended on the strength of these dykes. And there was to be a great feast in one of the villages that approaching evening, in honour of the coming bridegroom. That day a great storm threatened the destruction of the dykes, and hence the destruction of thousands of lives in the villages sheltered by that stone wall. The ocean was in full wrath, beating against the dykes, and the tides and the terror were still rising. "Shall I go to the feast?" says the engineer, "or shall I go and help my workmen take care of the dykes? Take care of the dykes I must and will." As he appeared on the wall, the men working there were exhausted, and shouted, "Here comes the engineer. Thank God!" The wall was giving way stone by stone, and the engineer had a rope fastened around his body, and some of the workmen had ropes fastened around their bodies, and were let down amid the wild surges that beat the wall. Everything was giving way. "More stones!" cried the men. "More mortar!" But the answer came, "There is no more!" "Then," cried the engineer, "take off your clothes, and with them stop the holes in the wall." And so, in the chill and darkness and surf, it was done, and, with the workmen's apparel, the openings in the wall were partially filled. But still the tide rose, and still the ocean reared itself for more awful strokes, and for the overwhelming of thousands of lives in the villages. "Now we have done all we can," said the engineer, "down on your knees, my men, and pray to God for help." And on the trembling and parting dykes they prayed till the wind changed and the sea subsided, and the villages below, which knowing nothing of the peril, were full of hilarity, were gloriously saved.

What we want in this work of walling back the oceans of poverty and drunkenness, and impurity and sin, is the help of more womanly and manly hands. Oh, how the tides come in! Atlantic surge of sorrow after Atlantic surge of sorrow, and the tempests of human hate and Satanic fury, are in full cry. O woman of many troubles, what are all the feasts of worldly delight, if they were offered you, compared with the opportunity of helping to build and support barriers which sometimes seem giving way through man's treachery and the world's assault. O woman, to the dykes! Bring prayer, bring tears, bring cheering words! Help! Help! And, having done all, kneel with us on the quaking wall until the God of the wind and the sea shall hush the one and silence the other. To the dykes! Sisters, mothers, wives, daughters of America, to the dykes! The mightiest catholican for all the wounds and wrongs of woman or man is complete absorption in the work to rescue others.—*Dr. Talmage.*

A GOOD TREE BRINGETH FORTH GOOD FRUIT.

In a sermon at Wittemberg, Luther said, "They wish to do good works before their sins are pardoned, whereas sins must be pardoned before good works can be done. Works do not banish sin; but banish sin, and you will have works. Good works should be done with a cheerful heart and a good conscience toward God; in other words, with the forgiveness of sins."

STRAY NOTES.

By An Observer.

—The *Rock* reviewer justly says that Matthew Arnold was "saturated with the spirit of cultured paganism," hence his peculiar views with regard to Christianity. Early training in the "cultured paganism" of Greece and Rome accounts for a portion of the "Down-Grade" movement in the Churches.

—An utterance of Samuel Mather, one of the best known of the old Puritan divines, is well worthy of deep consideration. In his book "The Figures of the Old Testament, by which Christ and the heavenly things of the Gospel were preached to the people of God," he says,

> In the Jewish Passover, the *whole* lamb was to be eaten, and none of it left; so by faith we must receive a whole Christ, and all His benefits. Some are willing to feed upon Christ for pardon, and to eat that part of the Lamb: but to feed upon Christ for holiness, this they desire not.

There are multitudes in the Christian Church to-day in exactly this position. They have accepted Christ as their justification, and are trusting wholly to Him as far as forgiveness of sins is concerned, but they have not yet accepted Him as their sanctification. This is greatly to the loss both of themselves and of the Church at large.

—We might find it very hard to make our external righteousness exceed that of the scribes and Pharisees, much as we despise and discount and deride them, says the *Christian Standard*. They will, perhaps, be found to have excelled us in fasting and praying and giving, in punctiliousness and pomp and paraphernalia, in orthodoxy and bigotry and denominational severity, in all that goes to make up "churchianity" as contrasted with Christianity, formality as contrasted with spirituality, and "religion" as contrasted with actual personal salvation. We must go deeper within ourselves and into "the deep things of God" if our righteousness is really to exceed theirs. Have we yet found out this obvious lesson?

—An esteemed editor in Scotland, commenting on a passage quoted from the columns of the *Bombay Guardian* a few weeks ago, has evidently misunderstood its meaning. He says,

> The *Bombay Guardian* declares that "where the Gospel is being faithfully preached by Presbyterian missionaries there is success, and nothing but success." This statement probably stands in need of some qualification; and the implied argument is most assuredly erroneous. The faithful servant in the evangelistic field has often to share the experience of the Master.

There are scores and scores of promises of God that those who faithfully preach the Gospel shall bear fruit to God's glory. That fruit is not necessarily immediately apparent. The immediate results of the Sermon on the Mount were but as a shade of a shadow, compared to the effect of that Word since. The teaching of Christ contained in it has gone crashing into national and individual life, wherever the Bible has been circulated, with a moral force compared to which the physical force of dynamite is but child's play. In a lesser degree this is true of the utterances of every faithful preacher of the Gospel. "My Word SHALL NOT return unto me void."

INTERNATIONAL BIBLE STUDY.

Third Quarter. Lesson XI.

Sunday, September 15th.—1 Samuel xxiv. 4-17.

Subject: David sparing Saul.

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. xii. 21.

Thenceforth was the life of David, as he expressed it himself, "as a partridge hunted upon the mountains." Saul's jealousy and anger against David was fomented by whisperers and backbiters. One of these, Doeg the Edomite, carried a perverted story of what occurred between David and the priest Ahimelech to the king, which so incensed him that he slew the whole city of priests where Ahimelech dwelt, only one of his sons escaping. (chs. xxi. and xxii.)

Saul's life must have been a very unenviable one between his blind furious pursuit of David whom he imagined to be his enemy, and the more real trouble with the Philistines, who were constantly harassing and attacking him, and invading his land. On one occasion when Saul was returned from pursuing the Philistines, hearing that David and his followers were near at hand in the wilderness of Engedi, he went out after him with three thousand of his chosen followers. And he came to a cave by the sheepcotes, wherein David and his men lay concealed. Saul turned into the cave to rest, presumably alone, thus putting his life unwittingly into the hand of David.

David's followers wanted him to kill Saul, urging that the opportunity had now come of which the Lord had told him, when his enemy should be delivered into his hand. Because it was in his power to kill him, they concluded he might lawfully do it. But not so, thought David. He at first thoughtlessly stepped near and cut off a piece of Saul's robe that he had carelessly thrown aside but his heart soon smote him for that. David lived in close communion with God, seeking His guidance every step of the way, therefore his heart was tender, and he soon saw that he had committed an offence against the Lord's anointed. Evil committed by Saul was no warrant on his part for retaliation. So he stopped his servants from doing Saul any hurt, and Saul got up and left the cave without discerning the presence of David and his men.

David had a better revenge in store than killing his enemy, even though Saul had come out to take his life, he was able to prove to Saul that he had no enmity towards him and did not harm him when he might easily have done so. He went out after Saul and called to him "My Lord the King." And when Saul turned, David bowed before him, and asked him why he listened to the voice of calumny against him. He showed the King the piece of his robe, to let him see how it had been in his power to take his life, and how he had spared him, &c., (verses 10 and 11). He said, moreover, "I have not sinned against thee, yet thou huntest my soul to take it. . . . The Lord judge between me and thee and the Lord avenge me of thee: but mine hand shall not be upon thee." He emphasised this by repeating it, and asked "After whom is the king of Israel come out. . . . After a dead dog, or after a flea?"

Many of the Psalms of David are the utterance of his feelings when he was living as a hunted outcast in the caves and the rocks, pursued by the deadly and causeless enmity of Saul, notably Psalms x, xvii, xxxv, xxxvii, lv, lvi, and lvii, besides many others. In every case he appeals to God to justify and deliver him. His subsequent history shows how amply and fully the Lord in whom he trusted justified his confidence and devotion. David could then say with all his heart, "He that is our God is the God of *salvation*." (Psalm lxviii. 20,) or as the revised version has it, "God is unto us a God of *deliverances*."

David's pathetic plea did not fail to move the hard heart of Saul. At once he was melted to tears, and said "Is this thy voice, my son David? . . . . Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." Saul went on to confess that he knew David would ultimately come to the throne of Israel, and made him swear that when he did so he would not cut off his seed from the face of the earth. Then Saul went his way and David went his. The incident seems to have made but a transitory impression upon Saul, for in the next chapter but one we find him again going out after David, when a very similar experience was repeated and David again refrained from availing himself of the opportunity to take the life of Saul.

"*Be not overcome of evil, but overcome evil with good.*" In many respects David is regarded, with the sanction of Scripture, as the type of our Lord Jesus Christ, and in no trait of his character does this appear more plainly than in the one under consideration. The teachings of our Lord Jesus are full of the spirit of love and self-sacrifice (see Matt. v. 9-12, and 43-48, vi. 14, 15). This love culminated in the transcendent sacrifice upon the cross at Calvary, when the dying Saviour cried, "Father forgive them for they know not what they do."

JESUS SET A CHILD IN THEIR MIDST.

The *Little Soldier* says that a very little junior soldier (of the Salvation Army) who was asked what it meant to be happy, replied, "It is to feel as if you wanted to give up all your playthings to your little brother." This is applied Christianity. "Now abideth faith, hope, love, these three; and the greatest of these is love."

DOES YOUR CHILD KNOW JESUS?

A celebrated American preacher says that the world comes to the child when it is in the April of life, and sows tares. The world comes along again when the child is in the May of life, and sows thistles. Again in the fair June it comes, and sows nux vomica. The church meanwhile folds its hands and waits until the April has gone, and May has gone, and June and July have gone, and then at the close of August gets in earnest and says: "Now, now, we have got a bag of good wheat here, and we must sow it in this fresh young soil, and we shall have a glorious harvest." Will you? No, no! It is too late. You should have sowed in April and in May the good seed of the Kingdom.

MAGIC LANTERNS IN MISSION WORK.

A member of the Cambridge Mission writing to the *Harvest Field* on the use of magic-lanterns in village work says: "We have to guard ourselves constantly against the idea that it is a mere show for their amusement by reminding the villagers, who are slow to grasp the meaning of the pictures, that we use it entirely to instruct them more thoroughly in the facts of our religion." This seems to us a most seasonable warning. The people's love of display, and the relief which a missionary realises in a conciliated and interested audience are not unlikely to make the preaching of the gospel secondary to the exhibition of pictures."

A string of opinions is no more Christian faith than a string of beads is Christian practice.—*Wesley*.

It is not the man who knows most, or that hears most, or that talks most, but he that exercises a simple, artless faith, that has the clearest visions of God, and the sweetest fellowship with Jesus.

A startling illustration of the growth of Melbourne is furnished by the fact that the market value of the land per foot frontage to Victoria parade on which the Independent church is built, is equal to the entire sum, £105, which was given for the block of 25 acres fifty years ago!

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

General H. E. Campbell will preach (D. V.) in the Baptist Church, Bellasis Road, next Sunday morning, 8th. inst. Service to commence at 8 o'clock.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, SEPTEMBER 7TH, 1889.

NOTES AND COMMENTS.

"That I may know Him, and the power of His resurrection."

Several English papers are giving currency to attacks upon General Booth's administration of the Salvation Army by persons who were once connected with it, and who pretend to reveal what takes place "behind the scenes." There are such individuals in connection with every great and good work; and they are amongst the most valued agents of Satan. Even among the twelve apostles there was a Judas. If William Booth's work had not been of God, thousands of souls would not have passed from death unto life in connection with it. Some of our most valued personal friends and fellow-workers owe their conversion to the instrumentality of the Salvation Army. Among the many thousand officers of that organization, of course there are some who are unworthy of their positions, as is the case in all other large religious bodies. We have ourselves, repeatedly, been pained by the misleading glamour with which the work of the Salvation Army in India has sometimes been reported by officers straining after effect, but we believe that such an unwise and unchristian course would grieve General Booth and his eldest son, his chief officer, if they knew it, as much as it does us. Nor do we believe that the uncharitable attacks which some Salvation Army officers make upon other Christian organizations receive any sanction from General Booth. He is a devoted and unselfish servant of God; and amidst the enormous physical and mental strain which his unsought position involves (for the Salvation Army has grown rather than been made); amidst the serious illness of his beloved wife and fellow-labourer in the Gospel; amidst the cruel unfaithfulness of some who once worked under him; and amidst the malignant hatred and opposition of Satan, William Booth deserves the warmest sympathy and most fervent prayers of every true disciple of Jesus Christ.

"In ALL thy ways acknowledge Him," is a text that needs to be burnt into the heart of every child of God by the fire of the Holy Spirit. All who are saved recognise the importance of looking to the Lord in the great events of life, but not all are on the alert to seize small opportunities for service, and to glorify the Master by every word and look. Many a heart has missed much of blessedness through neglecting the little things, which in the course of a life-time, swell up into great mountains either for good or evil. The business letters that we write appear so essentially things of the world; do we remember that in writing them our Master will either be glorified or He will not. How often the toiler at the office desk has felt the room grow brighter and the work less heavy in consequence of some little word of cheer in a business letter, written by a consecrated hand. Do we miss these opportunities, or seize them? In our visits to the bazars, in our transactions with our servants, is God in all our thoughts? Do we not know that the men with whom we deal and those who work in our houses will be either attracted towards our Saviour or repelled from Him by what they see in our lives? The cleansed heart must show itself in a cleansed and beautified life, the home life, business, pleasure, dress, every department of our varied existence, held in trust for Jesus by His loyal servant.

By nearly every mail we receive letters from missionaries in China, speaking sadly of the enormous barrier that the British opium traffic with China is to the progress of the Gospel. While the opium habit is spreading unutterable ruin in China, a deep feeling of resentment is cherished towards Englishmen as the authors of the misery. Considering the difficulties of our missionary brethren, and how the fascinating allurements of opium are destroying the Chinese, it was therefore with extreme appropriateness that the District Conference of the Methodist Episcopal Church in Session at Poona on Friday of last week adopted a resolution on the ruin of the Chinese by Indian opium, grown and manufactured under the auspices of the Government. The resolution approves of the Memorial to the Supreme Authorities of China, which is now in circulation for signature by Christian people in India and elsewhere, the object of which is to express sympathy with the Chinese Authorities, and to encourage them to insist upon the termination of the disastrous traffic, under certain treaty provisions, not later than 1891. The Poona resolution ends with a wise paragraph on the rapidly growing consumption of opium in India—"That as with the past and present growth of the traffic and consumption of the drug in India, its ravages are fast assuming the proportions already attained in China, it behoves all who have the welfare of the country at heart to oppose its use with all their might, and do what in them lies to discourage the Government from its unholy connection with the accursed traffic."

The letter which lately appeared in a Government organ, over the signatures of two military chaplains, advocating a return to the infamous system of licensed sin for European troops in India, raises afresh not only the question of the moral condition of the army, but that of the moral condition of the men to whom the spiritual interests of the European troops are committed. It is shown in the article in the London

Sentinel on "Ungodly military chaplains in India," that in many cases the Episcopal Chaplain who receives Rs. 500 or Rs. 800 a month to minister to the spiritual, and therefore the moral, welfare of the soldiers, is a curse rather than a blessing to them. Many a common soldier, in everything that goes to make up true godliness, is infinitely superior to his chaplain. But the mass of men in the army have fallen into the slough of immorality which is the natural result of the blind leading the blind. The climax is reached when the system of licensed sin having been condemned by the British Parliament, is advocated (in support of the backward policy of the Government of India) by men entrusted with a cure of souls, whose duty it is weekly to repeat in public the Seventh Commandment, and to conduct a service in which the worshippers are taught to pray "From fornication and all other deadly sins, Good Lord deliver us!" A writer in the Calcutta *Statesman* may well say "*Padri* though I am, I am sorry to say that I can attach no moral weight to a letter signed by any number of *padris* in favour of indulgence in vice. I can only express my deep regret that men capable of publicly advocating such indulgence, should be numbered among the preachers of the holy Gospel of our Lord and Saviour, who came into this world to 'save us from our sins' and 'to destroy the works of the Devil.' Such men may be supported by the ecclesiastical department of Government; they certainly would not be supported by the suffrages or the sympathy of Christian people."

A newspaper published at one of the largest military stations in India, and faithfully reflecting depraved military and official opinion, discusses with instructive but incautious frankness the new Cantonments Bill. It says—

The religious fanatics, who howled until a weak Government gave way to their clamour, with the object, we believe, of showing them what disastrous results would follow their demands, will probably howl again now at the way *the old order of things will be enforced under another name*, but with very little difference in manner. . . . . .

The way the Indian Government have got over the difficulty is simply by classing venereal diseases in the same category as small-pox and other contagious diseases which the law provides for by segregation, special hospitals, &c., so that really the authorities have turned Dyer & Co's. flank, and the soldier will no longer be the victim of a dangerous experiment.

It is the flank of the House of Commons that it is attempted to turn. That is not an easy task. It is harder still to turn God's flank, who says—"Be not deceived; God is not mocked, ... he that soweth to his flesh shall of the flesh reap corruption." The system of licensed sin is not a preventive of disease, but a cause of it, as the Government's own published statistics show. Considering that the percentage of disease under this infidel system was steadily rising year by year until Parliament ordered its discontinuance, it is the system and not its abolition that minds not darkened by evil must call "a dangerous experiment." What with Government incentives to vice on one hand, and ungodly chaplains on the other, there is no room to wonder at the brutalizing process that has been going on the army.

BISHOP THOBURN ON MISSIONARY PROGRESS IN INDIA.

The three cardinal virtues of the Christian church are faith, hope, and love. These are severally exemplified in a special manner in different individuals so that united they form one harmonious whole. Dr. Thoburn, Bishop of the M. E. Church in India, is one in whom the grace of hope seems to be especially shewn. The Bombay Missionary Conference met on the evening of Monday last at the house of Miss Abrams, lady superintendent of the M. E. Mission girls' schools. The Rev. J. E. Robinson presided, and Bishop Thoburn, who had that day arrived from Poona, gave the address of the evening. Taking as his subject the present position of missionary work in this country, Dr. Thoburn maintained that there was every cause for hopefulness and none for discouragement in the work.

The present was a time, he said, when missionaries and their friends were examining into the foundations of their work. All sections of the Church had been criticised. Dr. Cust, Canon Taylor, Dr. Lunn and Mr. Caine had brought forward their criticisms of missionary methods.

It did us good to know that the eyes of an intelligent world were upon us, and he believed there was nothing to fear from exposure. It was no shame to a missionary to acknowledge that he had made mistakes. For himself he did not hesitate to say that he had made many. He had failed often, and sometimes in a humiliating way, but he had often said that during his missionary career he had learnt more by his failures than by his successes. He believed that there were no men who had never failed, except those who had never attempted anything.

He gave it as his firm conviction that missionary work in India was never in so hopeful a condition as at present. There was no greater mistake than to suppose that India would be converted by any one particular method of work. The spirit in which the work was done was of most importance. The best of methods sometimes failed, whilst apparently stupid ones were crowned with success.

He had no sympathy with the thought that the divisions in the Church of Christ were to be deplored. Each division had a special mission.

He mentioned a unique mission work which was recently brought under his notice. Numbers of converted Santhâls had by the influence of a European missionary been sent to settle in Assam. Thus Native Christian colonies had been formed where the Gospel was never before preached. So the work spreads.

We were living in a time of great prosperity. The idea seemed to have got abroad that missionaries were not making converts now as they did formerly. This was not correct. The fact was that they were making converts more rapidly than ever before. Thirty years ago when one convert was baptised the hearts of all the missionaries within 500 miles were filled with joy at the rare event. Ten years later, on one occasion he himself baptised eleven converts at one time in a village. When he carried the news to his missionary brethren they were overwhelmed with joy, and their rejoicing was such as he would never forget. Now, were he to carry similar news to the missionaries in the same station no surprise would be expressed, so common had baptisms become. Since landing in India last Christmas he had travelled 17,000 miles, and in all the course of his journeyings he had not been in a single station where they had not baptised converts since the 1st of January, and where they had not enquirers under instruction. He specially mentioned the work among Mahomedans who were formerly considered most difficult of access. Even among them in many places there was now an open door.

Within the last few years a remarkable interest had sprung up among missionary circles in the low caste people. Fifteen or twenty years ago there was a movement among the missionary societies in favour of the aborigines believing that they were most ripe for the Gospel. As a result there were now seven missionary societies working among the Santhâls. But the low-caste people, known in Government reports as the "depressed classes," were as accessible all over India, as the aborigines, if not more so.

In the Mozuffernagar district he recently sent out two or three Christian young men into the villages to prepare the way for a Missionary to follow. He expected that they would baptise a few converts, for he knew that the people were familiar with Christianity through the colonies of Native Christians near. In the first village the young men baptised in a short time 15 converts, in the second 30, in the third 85, and in the fourth 38. So they might have gone on for some time, but he stopped them, for he knew that if this continued it would be mere surface work. Though he did not believe with some, that training in the Scripture must come before baptism, he felt it very wrong to baptise a poor ignorant heathen and then leave him. If instruction was not given before baptism it must immediately follow. Of the converts baptised by the young men mentioned the whole of the 85 fell back in a time of trial, through lack of following up the work with Bible teaching. Where the work was followed up the converts stood firm. Bishop Thoburn believed that God was going to give to the missionaries of India from two to five hundred thousand converts from among the depressed classes during the next ten or twenty years.

High Castes reached through low Castes.

It might be thought that where so much attention was devoted to the low caste people the higher castes would be excluded. But it was a remarkable fact that it was in those districts where the most was done for the low-caste people that the greatest number of converts were won from the higher castes. The high caste men were attracted by the transformations that they saw in the the converted low-caste people and recognised the genuineness of the work. He could give some instances from his own personal knowledge of the elevating influence of Christianity upon the low-caste people. In one school which he visited he noticed the teacher, a fine intelligent man, who was coaching Brahmin boys for the university examination. To his astonishment he learned from the missionary that this man had formerly been a sweeper. Another, a perfect gentleman in manner and bearing, who won respect wherever he went, and who stood up to speak with a Christian dignity that always commanded attention, had in his youth driven a buffalo in a conservancy cart.

A splendid system of cheap schools for the children of Native Christians had been organised and supported by a gentleman in Baltimore. He had founded 100 schools in different villages, of which sixty were for boys and forty for girls. The only reason for the numbers not being equally divided, being that it was less easy to obtain scholars for the girls' schools than for the boys'. In connection with these schools a scholarship was founded by which the brightest scholar in each school was admitted to a central boarding school, established by the same gentleman, where the pupils were specially trained to become in their turn workers in the villages. The entire cost of all these schools was only about Rs. 1,000, a month. The school-masters of the village schools, where a man is rich who receives a salary of Rs. 10 a month, did not expect much pay, the cost of books was trifling, and though at first the children did not pay, and received their books free, the total cost for each school only averaged about Rs. 8 per month. This system of schools was found to be very successful, and yielded a rich return for the money laid out.

In one station he enquired of the missionary in charge how many young men he had who were ready for Christian work. After a few moments' consideration he replied that he had about forty, and four hundred more who were then in the schools would be ready in a few years. Surely it was not too much to expect that

converts will soon be numbered by thousands a year.

Dr. Thoburn said he never had been able to feel discouraged about missionary work. We were living in the grandest time that this world ever saw, and all in the midst of apparent discouragement. On the way down from Poona, travelling through the Ghauts, he could not tell how the train was proceeding. Sometimes it appeared to be going right back on the track they had come. Now they were passing through clouds of mist and rain, then suddenly they found themselves in the darkness of a tunnel. But they were all the time making straight for Bombay. So it was in missionary work. Baffled again and again, discouraged, apparently going backwards sometimes, we were none the less really conquering all the time.

A thought that had been impressed upon his mind recently, was that there was need for a Christian University in India. He had not matured the thought but threw it out to the Conference, thinking it might present itself in a practical way to some present. This subject had been brought before him by learning that a young man at Calcutta, who as a child had manifested great earnestness and thoughtfulness and gave bright hope for a useful future, had imbibed infidel principles while studying at the University for his B. A. degree. In conversation with the young man's sister, he had enquired the cause of this change. She said that at the college many of the young men thought it proper to be sceptical. Some of the professors held such views and they were also in some of the books. He had also been told that the pressure to work up to the examinations was so great that it was almost impossible in the Government colleges to find time for the Bible lesson. If a Christian University were founded they could use Christian text books and so arrange the curriculum as to give the Bible its right place as the most important theme of study.

In reply to some questions with regard to the schools which are kept up at the low cost of eight rupees a month, Dr. Thoburn said that the teacher was paid from Rs. 5, to Rs. 8 per month, a verandah was hired in which the scholars met for about four annas a month. The same schoolmaster would teach in two or three different villages, taking one school in the morning and another in the evening. At present the Government did not help. With regard to the boarding school the cost per child was he believed about Rs. 4 per month, but certainly within Rs. 5. The cost of food would not be more than Rs. 3 per month.

A HISTORIC AND BEAUTIFUL SPOT.

The Metropolitan railway has recently been extended into the country from Rickmansworth to Chesham. This line is interesting as passing through places of historic connections. On the left it runs near Chalfont, where William Penn is buried in the grave yard of the Friends' meeting-house and where John Milton is said to have written *Paradise Lost* in a cottage still standing. Further along, on the same side, is the sleepy town of Amersham, its market hall in the wide grass-grown street beplastered with advertising posters. Here John Knox once preached a great sermon and martyrs sealed their testimony with their lives; till the Reform bill it sent two members to parliament: since then not a single additional house has been built in the place; but no inhabitant watches the smoke of the engine rise behind the beech woods but dreams of a near future when villas will dot the hill-sides and other mauufactories besides the brewery flourish in the place. So says the *Christian Leader*. The editor of the *Bombay Guardian* can testify to the natural beauty of this borderland of Buckinghamshire, his home having been within four miles of Milton's cottage at Chalfont.

When God's will is our will, then we shall know peace.

THE EDUCATION "MISSION" CONTROVERSY.

The following remarks of the Rev. Hugh Price Hughes were received with much enthusiasm at the Sheffield session of the Wesleyan Conference. Mr. Hughes seconded a motion supporting the maintenance, but opposing the extension of educational "missions" in India. He said, the views which he represented at that moment were held by some of their own missionaries. Mr. F. W. Gostick sent him last week a letter in the hope that it might be presented to the Conference, expressing his views with respect to education. In this letter from Manargudi Mr. Gostick maintains that the downward filtration theory was a mistake in India, that there was very little difference between those turned out from mission schools and Government colleges, and that modern educationalists don't look upon their schools and colleges as converting agencies. He mentioned this as the opinion of a capable missionary. He felt as strongly as Dr. Jenkins that they must Christianise the educational agencies of India, but by the agency not of missionaries, but of Christian laymen. When their people gave their money it was given with the distinct understanding that their brethren should go forth to do mission work in the old way in which it was done

BY ST. PAUL AND BY JOHN WESLEY.

Let them judge by the numerical results. Those results showed that where they had been getting their thousands of conversions, others had been getting their tens of thousands. Mr. Arthur had referred them to the fact that during the last fifteen years there had been 300,000 conversions, but that had been in connection with the Baptist and Church Missionary Societies and others, who had gone among the people and preached the Gospel as their fathers did. It had not been among those who had given themselves chiefly to the work of education. There was, for example, the Free Church of Scotland Mission, which was founded in Madras in 1837; yet the total number of adherents was only 620. Certainly it was a blessed result, but if those brethren had gone forth to preach the Gospel they might have had as many conversions as other missions. Let them take the American Baptist Society. It recorded twice as many conversions in one year, and in one station, as the Free Church of Scotland had secured during the half century of its existence.

THE DIFFERENCE WAS ENORMOUS.

It was not due to the fact that those brethren were more pious and devoted, but because they had given themselves to the preaching of the Gospel instead of to education. Even their catechists and Native ministers were borrowed from other societies. He would never allow that Methodist ministers were necessarily less successful than others. If other societies had had their tens of thousands where they had only hundreds, it was not because of their want of devotion, but because they had been educational missionaries. He blamed the policy which compelled them to go cap in hand to the Church Missionary Society and ask them to furnish them with agents. The missionaries of the societies where great success was manifest went to the low caste people; and the principle of Christ was to go to the masses and not to the haughty aristocrats and attempt to filter down, but go to those who needed them most. If half the money spent in educating the Brahmans had been spent in direct efforts to evangelise the masses, the Christian religion in India would have been a power in the land.

INSCRIPTION FOUND IN AN OLD BIBLE.

When thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall bee—
First in ye Booke and next in thee.

WHAT DO YOU TALK ABOUT?

The story is being repeated in several papers of the soldier on the Rock Gibraltar, who walking to the barracks one night in the darkness from the meeting where he had given his heart to God and received pardon and peace, was asked by the sentry on duty "What is the password?" and replied out of the fulness of his exultant heart. "The precious blood of Christ." He soon recollected that this was not the answer expected, and gave the accustomed word. But his mistake was a natural one. Out of the fulness of the heart the mouth speaketh. Is your heart so full of God's glorious salvation, that it is the uppermost thing in your thoughts and upon your lips?

OVERCOME EVIL WITH GOOD.

A friend of ours, living at the time near Red River, Arkansas, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him, or set fire to his buildings. "Oh, no," said my friend, "that would not be right." "*What!*" said the Indian, "*not right to kill him when he set his dogs on me?*" "No," was the reply; "besides, what good would it do you to kill him?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment."

The Indian looked very thoughtful a short time, then said, "Well, what shall I do?" "Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said, "You never told me a lie; I will try it, and find out if you lie to me now."

Several months passed on. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he, "you told me true; it is no lie."

"Well, what is it?" said my friend.

"Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago that man was lost. He had wandered about in the woods, until he was almost starved. I found him. 'Now,' said I, 'I can easily kill him for setting his dogs on me,' but I remembered what you told me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. When just by it I said to him, 'There is your house; you see it; go.' He was so glad he shook me by the hand, and called me good Indian. 'Yes,' said I; 'but you did not think me very good when you set your dogs on me.' '*I* set my dogs on *you?*' said the planter, turning pale at the thought of the hazard he knew he had been in, from his knowledge of the Indian character. 'Yes, you set your dogs on me at such a time, and I had to run for my life.' 'I am sorry,' said the planter, 'and you have rendered me good for evil; come in.' 'So,' continued the Indian, 'he took me to his house, and told all his negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie.'"

Here was sown a little good seed, which bore its good fruit, and all because the Indian thought my friend "did not lie." "He that goeth forth and weepeth, bearing this precious seed, shall doubtless come with rejoicing bringing his sheaves with him."—*Living Waters.*

—An American paper says:—Recently in a communication intended for this office, "theological seminaries" was inadvertently written "theological cemeteries." There was much suggestion, and a certain amount of truth, in the error.

USELESS ADORNMENT.

Just because a few persons go to an extreme in harping on dress and outward adorning, the great majority of Christian people seem to pay no attention to the extravagance in dress and jewelry which is swamping so many souls in darkness. There are some professors of religion so fastidious and squeamish that they cannot bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's Word, look after the practical details of Christian life as well as the doctrine and experience. It is a shame to see so many professing godliness, all dangled off in the heathenish habit of jewelry.

1. *You say where is the dividing line in this matter of what, and what not, to put on!* I say that in legitimate articles of dress, no one can draw the absolute line, but in *articles of jewelry which are absolutely useless*, it seems that any one ought to be able to draw the line.

Ear-rings, finger-rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to brains or beauty, they add nothing to comfort or convenience; they neither give protection, nor health nor beauty to the human body; they are all *absolutely without a rational use*, and conduce to nothing in the universe but vanity. Now anything that is utterly *useless* can only be *harmful*.

2. *You say the wearing of jewelry is a life-long habit with you, and does not stand in your way.* I reply that many sins are life-long habits and do not stand in the way of those who commit them. Some have been lying, and stealing, and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins, day after day, just as thoughtlessly as you can trick yourself out in useless ornaments.

3. *You say that these rings, or bracelets, or charms were inherited from your dear parents*, and you wear them for their sakes. Well, you also inherited your depravity from your parents: some persons inherit the thirst for liquor and tobacco from their dear parents, and if we are going into the heirloom business why not deck ourselves out in all the vices of our parents? If one is decked off in *dear old grandmother's* jewelry, why should not another be decked off in *dear old grandfather's drunkenness?* Where is the difference? If we are born of God we must drop the inherited things of the first Adam, and put on the inherited things of the second Adam.

4. *You say the wearing of jewelry does not hurt you.* That is just what people say that drink wine, smoke, or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which the Word of God forbids, and say it does not hurt you. If you would follow all the words of Scripture, it would hurt. Nay, it *does already hurt you more than you dream of.* It may be you are praying for more liberty, more power; you wonder why your loved ones in your family are not converted, or sanctified; you never suspect that your jewelry hurts you. Ah, my friend, the devil has had six thousand year's practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them. If God's Word is true, then the wearing of useless jewelry and ornaments *does hurt you*, in spite of all you may say, or think, or feel to the contrary. Some may say, "Why I never think of these little ornaments." Well, if you never think of them, why do you *always remember to put the stuff on?* What a lovely sight to see men and women modestly arrayed, with bright salvation faces, with ears, and hands, and necks *clean* from the senseless trappings of vanity. And what an ugly, incongruous sight to see persons professing holiness all tricked out in Satan's trash. Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.—*Dr. G. D. Watson.*

AMANDA SMITH IN AFRICA.

Amanda Smith writes from Liberia:—"I have just returned from an evangelistic tour of seven months in the Sherbro Country and Freetown, Sierra Leone. The Lord has greatly blessed me. Though the work was done in great physical weakness, yet many souls professed to have found peace in believing, and some among the heathen.

"And now, with the little remaining strength I have left—which is but little indeed—I am finishing up my work in Africa—at least, in the republic.

"I can say the Lord hath dealt bountifully with me, and my heart is full of triumphant praise to my adorable Lord for His abundant mercy and loving kindness to me.

"I hope to leave for England not later than August 1st. I would like to get to America before the hard winter sets in."

A NOBLE DEED.

All the world has heard of Hoe's printing-presses, which have done so much to make books cheap. The founder of the business was Robert Hoe, a young English carpenter. The story of his arrival in New York is thus related by the man who saw him, a stranger, and took him in, little dreaming of the kindness he was doing to mankind in general.

In 1803 the yellow-fever swept the streets of New York like a Turkish plague. I kept a grocery store, and one afternoon was sitting outside the door with one of my children by my side. I saw a strange man coming along and reading the signs. "Mr. Thornburn?" said he. "Where did you get my name?" said I.

"I read it on the sign-board," said he; and continued, "I am just come on shore from the ship Dragon from Liverpool. I am a carpenter by trade, but can't get work on account of the fever; if you can tell me where to board, I will pay when I get work."

"How old are you?" I asked.

"Eighteen years."

"Did you serve out your apprenticeship?"

"I never was bound. My father was a carpenter."

"If my wife is willing, I will board you myself," said I, and stepped to the foot of the stairs. My wife stood at the head.

"Good wife," said I, "a stranger standeth at the door. He has no money; he wants board. Will you take him in?"

"If thee pleaseth," she replied.

"If he takes the fever, will you help me to nurse him?"

"I will," she replied.

"Thank you, my dear," said I. "For this God will bless you."

Within a week he was down with the fever. I got the best medical advice. My wife and I nursed him. On the fourth day of the fever he was under the operation of powerful medicine. The fever ran through his veins and drank his English blood. I stood by his bedside. He fixed his eyes on mine. "O Mr. Thornburn, I shall die! I shall die! I can never stand this!"

"Die?" said I, "Robert, we must all die, but you won't die this week." I spoke unadvisedly, but I thought the end would justify the means. "I hope to see you marry one of our bonnie Yankee lasses, and carry your grandchild in my arms."

I saw this prediction fulfilled to the letter. From that hour the fever left him, and to-day his worthy sons are improving upon their father's inventions.

"Happy are they," says Rutherford, "who dare venture out into the open street, with the name of Christ upon their foreheads; at a time when so many are ashamed of Him, and hide Him, as it were, under their cloaks, as if He were a stolen Saviour."

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

Correspondence.

PURCHASE MONEY NEARLY COMPLETED.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have much pleasure in acknowledging with thanks, the further receipt of Rs. 10 and 25 from a relative and a friend in Gwalior and Burma towards "the Cart and Bullock Fund." Rs. 160 in all have been received. A balance of Rs. 20 is needed to complete the purchase of a tonga and a pair of oxen. Who will oblige by sending the amount?

Faithfully yours,
T. E. F. MORTON,
Missionary, M. E. Mission.

Khandwa, C. P.
3rd August, 1889.

LARGE NOVELS FOR SMALL CHILDREN.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I want advice. As a Christian father I have tried to keep my children from worldly and base influences. I have taught them to shun novels. I wish them to keep safe company. I let them go to visit the children of an earnest Christian who board in a strictly religious home. My children brought back a bundle of magazines,—a youth's periodical issued at the "Leisure Hour" office. This magazine abounds in flashily illustrated sensational novels. Murders, piracy, duels, love-scrapes fighting, dram-drinking &c. &c., abound. Pictures to match. Perhaps you would like a specimen.

Attracted by two sweetly sentimental pictures, I glanced over two or three pages to see what mental food my precious children find to eat in the homes of my brother Christians.

"She also was beautiful, splendidly beautiful," the story says. "Two young men, twin brothers, fell in love with her." They "met in the forest, and heart-to-heart spoke to each other." Then they went to the "beautiful golden-haired blue-eyed angel," as the empress called her, and in the presence of the empress and the countess (their mamma) they knelt before her and begged her to promise to "be our betrothed." Then they each stipulated most solemnly that in the war to which they were just going, one was to get killed and as he fell was to relinquish, and transfer, all his claim in the young lady to the surviving brother. "She lifted her blue eyes to the sky, and held the hand of each, and promised that if neither returned from the war she would never marry at all." Then "A——and B—— rose and kissed her on both cheeks," The two pictures on opposite pages of the magazine, were first the twins kneeling down while blue-eyes looked skyward; and second the kissing business which followed. The picture has the "angel" with her arms around the necks of the moustached young men. I glanced ahead a bit to see which one shot the other, but the novelist darts off into telling about still another blushing beauty with the aforesaid "golden hair."

Pardon my presenting this brief sketch of the drivelling nonsense which trailed over those pages. I want people to see plainly what our leading publishers are placing before the public,—publishers who claim the support of Christian people. I want our religious tract societies to open their eyes to the inglorious fact that they are pandering to a vitiated taste in introducing these novelist yarn-spinners with their vulgar monstrosities into Christian homes.

Such magazines always have a good admixture of articles on science, art, travel &c.,—enough to bait the hook of Belial. A very small grain of nominal religion comes in, as pious ejaculations &c., about as deep as the wordy affirmations of the Eastern hawker. If there is an atom of soul-saving truth in such papers it is heavily obscured by the great fogs of fiction and other folly. Chess and comic pictures help to make up the outfit of the magazines before me.

Why not have *truth* told in simple and interesting ways so as to attract the young? Why not feed their tender minds on fact rather than falsehood? Among the multiplied thousands of books of history, travel, exploration, adventure and true stories of all sorts, have not our societies and Christians generally a sufficient stock from which to choose? This wholesale novel-reading is demoralizing the nation. Many of our dear children are being slowly and surely poisoned in their minds and hearts. The novel is dreamy and unreal, a lady once told me she had read novels until she could scarce read the Bible as a true book. It seemed only a dry old tale. Novels are always worldly, often sensual, and sometimes devilish. "Can a man take fire in his bosom and his clothes not be burned?"

BIBLE CHRISTIAN.

A SATANIC TRAFFIC.

"The Devil's Missionary Enterprise" is the appropriate name which has been applied to the liquor traffic with Africa. An English paper says: "All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. The list of liquors which passed through *in one week* showed a total of 1,949,000 cases, amounting in value to £1,046,000. During 1885, 10,000,000 gallons of the cheapest and vilest spirits ever manufactured were sent from different countries to the natives of Africa.

SHIPWRECKED AMONG CANNIBALS.

The *Fijian*, a steel screw steamer of 988 tons, was on her way from Melbourne to the New Hebrides, says the *Indian Witness*, when she struck on a rock at Tanna, an island said to be inhabited by the most bloodthirsty savages in the South Pacific. The crew of 35 hands had no alternative but to go on to the island for safety. The natives, who came down on the wreck in hundreds, armed with modern firearms, plundered everything they could take away, but before leaving the wreck the crew, under the captain's direction destroyed all the spirits in the steamer, as it was known that if the natives took the liquor, they would become frenzied, and do some mischief to the crew. The crew passed many anxious nights, not knowing what turn the temper of the natives might take. A British trading schooner lay to off the island for several days, ready to assist in an emergency, but before the crew were at all molested by the natives, the steamer *Tenderden* arrived and took them to Sydney.

COOKING BY ELECTRICITY.

The *Electrician* says that the Hotel Bernina, at Samaden, has for some time been lighted with electricity, power being supplied by a waterfall. As during the day this power is not required for lighting, and is, therefore, running to waste, the proprietor of the hotel has hit upon the idea of utilising the current for cooking when it is not required for lighting, and an experimental cooking apparatus has been constructed. This contains German silver resistance coils, which are brought to a red heat by the current; and it has been found possible to perform all the ordinary cooking operations in a range fitted with a series of such coils.

A large site has been granted by the Government for the building of a soldiers' and sailors' home in Madras. It is to cost Rs. 24,000, and is situate between Popham's Broadway and the Fort. This is infinitely better than tempting men by vicious laws.

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, Sept. 1st.

From London—Mr Pert Major and Mrs Lloyd Mr Hayman Mr Counsell Mr St Paull Mr Roberts Surg-Major and Mrs Knox Mr Munro and Dr Young.

From Brindisi—Capt Pringle Col Weldon Capt Burton Mr Tait Mr Brazier Mr Oliver Mr J Smith Mr Meyer Mr Grant Mr Nasrullah Mr Liot Mr Leach Mr Brunetti Dr Hughes Dr Shaw Kaaira Ali Mohamed Buksh and Col and Mrs Dale.

From Venice—Dr Mehta.

From Gibraltar—Rev Trevares.

From Aden—Commdr Gardiner Mr Wm McKeown and Mr A Smythe.

PASSENGERS SAILED.

Per P. and O. Str. *Thames*, Sept. 3rd:

For London—Mr Harry Thompson Mr Ally Mahomed Mr S Madhi Hussan Mr C W Gascoigne Mr and Mrs Lindsay and two children Mrs E Andrew Mr and Mrs H Derry Mr J P Hamilton Mrs Walmsley and child Mr J Tait Mr W Lane Mrs J Knowles Col Shortland Mr W H W A Foster Mr and Mrs M R Thomas Major Howard Capt C A King Hall Surg C Adams Dr Grant Mr T Seville Mr F Gurr Mr W T Daley and Miss Sarah Wilmer.

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For Gibraltar—Mr J M G Brifto.

For Aden—Lieut T Aikenhead.

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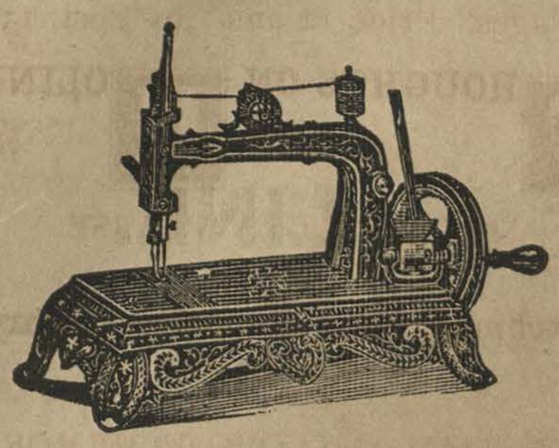

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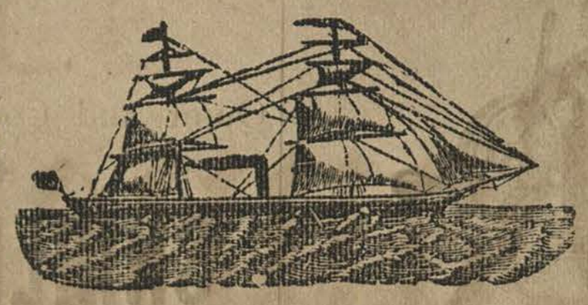
ANCHOR  LINE.

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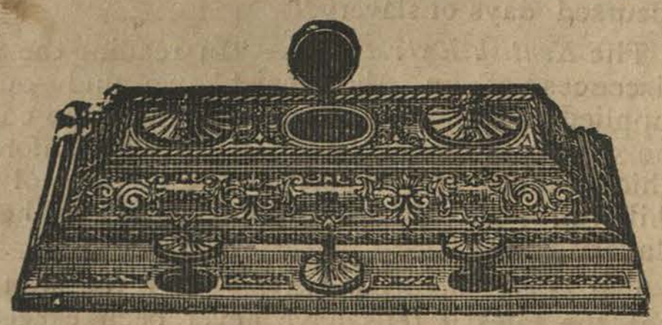

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